The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE CRISIS OF THE PRESS

THAT the full force of nearly all of the main factors of the world crisis are now gathering together in preparation for the struggle for mastery in our own country, threatening to bring in the wake of that struggle all the disasters which ever since the World War have been devastating Europe and Asia, is a conviction that is held by many observers of recent events in the United States. To such observers, the omens of the approaching struggle have been reinforced immeasurably by an event which perhaps may not impress the general public very strongly, but which to qualified observers is very significant indeed. We refer to the action taken by the representatives of eleven large newspaper associations at Chicago on June 29 when they adopted a resolution declaring their "unalterable opposition to the closed Guild shop or any other form of closed shop for those who prepare and edit news copy and pictures for newspapers, and we hereby express our determination not to enter **into any agreement upon such basis.**"

This resolution brings to a head not only a conflict within the newspaper field between the growing and already powerful union of newspaper editorial workers known as the American Newspaper Guild, which recently severed its former affiliation with the American Federation of Labor and united itself with the Committee for Industrial Organization, and the organizations representing the owners of the press; but also it brings to light, what formerly was known only to journalists and proprietors of the press, namely, the fact that the American press is now in the position of a house divided against itself. This is a subject of most vital concern to the more thoughtful members of the general public, who for long have accepted the press, despite many manifest failings, as a dependable instrument of American democracy: the best agency for gathering and dis-

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tributing reliable news of home and foreign events, the knowlege of which is indispensable to the formation of sound public opinion. And without the possession of sound and informed public opinion, American political and social institutions cannot function properly. Now it appears that this conception of the American press can no longer find general acceptance.

There can be no doubt that the case against the American Newspaper Guild presented by the publishers is a strong one. The publishers profess their willingness to deal with the Guild as a powerful union of workers striving to gain for its members and workers generally the rights and advantages of collective bargaining, better hours of work, more adequate pay, and improved working conditions. But when the Guild demands the closed shop, and on top of that proclaims that as a body it has committed itself irrevocably to positions on such highly debatable subjects as the Spanish Civil War, the Supreme Court issue, and the support of a particular political party, the publishers refuse to fall in line. They declare that to grant the closed shop to the Guild would in effect be to turn over the news columns of their papers to an exterior control, and that such an action would destroy liberty of the press.

In the preamble to the resolution in which the publishers meet the challenge of the Guild, which challenge, no doubt, will be carried further into the field of action by the Guild, unimpeachable principles are laid down as to the true function of newspapers in a free country. For example, the publishers declare, most truly: "There has never been a time in our history when uncolored presentation of news was as vitally important as today. The extension of the great press associations serving news to newspapers of varying social, economic, political and religious beliefs has emphasized this development of impartial news treatment. Thousands of men and women are devoting their lives to the gathering and presentation of the news without bias. Only on such a foundation of factual reporting can sound public opinion and wise public policies be based."

While the case of the publishers against the demands of the Guild, up to this point, will be considered just by many readers who at the same time desire to see the editorial workers on the press better treated by their employers than hitherto has been the case, what the publishers say next, as to the best way of dealing with the reporting and distributing of facts, will not find general agreement, unless the terms in which the proposition is stated can be more exactly defined. The publishers say that "this vital service of the press can be performed properly only when those who are responsible for the publication are free to choose the persons whom they deem best qualified to report and edit the news. This responsibility cannot be discharged if some outside authority, beyond their control, determines whom they shall or shall not employ."

If the newspaper publishers mean, as almost certainly they do mean, that the American public will continue to rest content to leave responsibility for the truthful and objective reporting of news in the hands of the publishers—that is to say, in the hands of men who for the most part are obviously far more concerned with newspapers as a profit-making business than with newspapers as an ethical concern of the whole nation—then the newspaper publishers should brace themselves to meet rude shocks. The extent to which American citizens of all political parties, of all religious beliefs, and of all social classes and occupations have lost faith in the newspaper press, because of the obvious, undeniable degradation of the determining mass of the press, is a social phenomenon of the first class, prevented from becoming sensationally apparent by the fact that only a few of the more responsible and worthy newspapers ever tell their readers anything about a truth which the bulk of the newspapers sedulously conceal, or ignore, or despise.

In his new and important book, "The End of Democracy," Ralph Adams Cram expresses a view of the American press which is shared by hundreds of thousands of American citizens who are mentally superior to the mass-mind which dominates the illiterate millions to whom the popular press caters, for commercial reasons only. "Fifty years ago, or even forty," says Mr. Cram, "there were a good many excellent newspapers in the United States. Mr. Hearst's 'Yellow journalism' was a stroke of business genius. Hitherto newspapers had been produced very largely for the literate and more or less cultured sections of the community; . . . the large cities supported a few prints of the baser sort, but these, today, would be regarded as rather conservative and high-brow. In the evaluation of news importance, in choice of typographical emphasis, in the soft-pedalling of the more gory and lascivious crime stories, in editorial policy, moral and esthetic sense, display advertising, and in general make-up they actually stood higher than all but a few large-town newspapers today." Today, Mr. Cram continues, not only in the tabloids and the Hearst papers but in the generality of leading newspapers in the larger cities, the "disposition, nature and extent of the news stories are determined by the interest of the less intelligent ranks of society. The managerial policy (it would be incorrect to call it 'editorial') is dictated by the business office and is calculated not to offend advertisers and party organizations. . . . Apart from the ethical and cultural considerations, it is the general vulgarity of the output that maybe does the most harm. You cannot daily come into contact with this sort of thing

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without danger. Pitch defiles regardless of the intent of the man besmeared."

Not until other agencies than men and corporations intent primarily upon the huge profits and dangerous powers of newspaper publishing, when "successful," in the commercial sense of the word, enter the daily newspaper field, will it be even passably safe to entrust the main responsibility for news gathering and news distribution in critical times like these solely to commercialized publishers. The trail blazed through this debatable area by the *Christian Science Monitor* should be carefully studied by other groups, religious, cooperative and ethical. Liberty of the press should be preserved from such organizations as the Guild; but it should not be wholly left to the commercialized owners who today control it. Their professed principles are sound; but their conduct does not warrant the public in entrusting such a responsibility to such hands.

Week by Week

DEMOCRATIC members of Congress, having enjoyed the informal hospitality of the exclusive Jefferson Islands Club and meditated, under President Roosevelt's genial but indefatigable tutelage, on the manifold cultural, social and political advantages to be derived from party harmony, trooped back to Washington to gird themselves for a fight to a finish on the Supreme Court Enlargement Bill. The alarming specter of an eighty-day filibuster hovered menacingly over Capitol Hill, eclipsing altogether the roseate prospect of early adjournment by mid-August. Clearing congressional decks for action, Congress inaugurated a new fiscal year by appropriating sufficient funds to keep the "horse and buggy" governmental machinery jogging along until, under the proposed reorganization plan, it can be streamlined. Passage of the $135,000,000 Farm Tenancy Bill was considered certain. Despite the opposition of administration leaders, the White House planned to ask for the passage of the complex ever-normal granary farm relief plan at this session of Congress. An immediate return to Jefferson Islands is not contemplated.

The Trend of Events

WE ARE of the opinion that a word of caution will not be misunderstood either by Mr. Lewis or the friends of labor generally. Adhering strictly to the principle of collective bargaining, we deplore the apparent lack of responsibility and discipline in the ranks of labor, the violation of contract, the sniping, bomb-throwing and various other lawless tactics employed by pickets and strikers in the current steel strike. We do not approve the attitude of many company executives in refusing to sign a union contract simply because it is a union contract; but there is much to be said for refusing to sign with labor representatives who, if we are to judge by past performances in the General Motors dispute, regard such contracts as mere scraps of paper. Recent reports from Michigan indicate that the struggle has ceased to be a battle between unions and industrialists but has become, instead, "a struggle in which the middle class of retail merchants, white collar workers, farmers and those workers who identify themselves with them have lined up against the frankly proletarian worker who has cast his lot with the C. I. O." Similar developments have been observed elsewhere. No one will deny that the situation is fraught with grave danger. The American people are looking to President Roosevelt for impartial leadership in this national emergency.

The C. I. O.

THE RESULT of the present state of things in Russia is still a matter of open prediction. It may be that the Soviets will weather this particular internal crisis, though Mr. Harold Denny, whose dispatches from Moscow in the New York *Times* furnish the fullest account of what is going on, records that "in the present situation of tension, disorganization and fear, foreigners for the first time in more than three years . . . are wondering if this is . . . the beginning of a break-up." Nor it is without significance that Mr. Walter Duranty in the New York *Times* abandons his note of happy reassurance about all things Stalinist to admit the right of gloomier prophets than himself to have their say. The point, however, is not that on a certain date which can now be specified the Russian experiment will visibly collapse. The point is rather that a progressive moral collapse, begun with the very beginning of that experiment, has now reached the stage where its nature and its causes are plain to the outside world. How long the material structure of that society will continue to hold up is, in a way, a less important question. What we see in Russia today is a *reductio ad absurdum* too appalling and fraught with disaster to be called absurd in any but that strictly logical sense. We behold the demonstration of how a purely material and pragmatic theory works when it is applied wholesale to humanity, with no mitigations, human or divine. The frightful state of things in the Communist country is not the result of a mere mistake in some detail of Marxist technique; it is the result, categorically, of trying to better the human lot by obliterating the human personality. That personality, with its anomalous double vision—one eye fixed on time and one on

Russia

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eternity—may be troublesome to deal with; but it is the only measure of whatever is attempted in this world. Marx, Lenin and Stalin thought they had brushed it aside. When it gathers its forces to reassert itself, they will not be consulted. "Where there is no vision the people perish"—that is not only a mystical truth, it is a practical rule for rulers. If modern society, from watching the agony of Russia, comes to understand it at last, the gain may be commensurate with the loss.

Dr. Angell and Radio

WE REJOICE that Dr. James Rowland Angell, retiring president of Yale University, accepted an invitation to become educational counselor of the National Broadcasting Company. In a brief comment on the announcement, Dr. Angell pointed out that "the educational possibilities of radio are just beginning to be fully appreciated." We concur. The American people, we believe, will be eager to profit from the expert attention which will now be centered upon their cultural interests. Too long have they been the unwilling and unfortunate victims of an ubiquitous fear, inspired by high pressure advertisers, that the human race has deteriorated to such an extent that only an immediate investments in lotions, pills, powders and a thousand other superfluous commodities can save mankind from extinction. There has been an increasing decline in the artistic quality of programs and an increasing upsurge of mediocre songs and variety shows that are offensive to the esthetic and moral sense. This is not merely a national but a world-wide phenomenon. We are happy that the NBC has taken the initiative in a praiseworthy attempt to raise the perilously low standard of radio broadcasting.

Libraries for the Whole Public

THE FIFTY-NINTH convention of the American Library Association assembled 5,200 delegates in New York City during the last week of June. The earnest profession which runs libraries has to meet nearly all the problems which educators face, and a few more of their own. There is first of all the job of giving library service to the one-third of the population now without facilities. Forty million of these people live in rural areas and five million in the cities—most of them where there is not enough money for the work. Then one must worry about the kind of service and the quality of the books. One private member of the convention brought up a grave problem when he protested against the paucity of Catholic books on the public shelves. We are in definite danger of getting the same disturbing condition in public libraries that we have in public schools. We don't want to have to support public libraries for the people in general and our own private libraries for ourselves. This position can easily be avoided by Catholic citizens exerting a little consistent energy. Public libraries, as has been shown where there are active Catholic library groups, are as glad to serve us as anyone, if they know just what we want and are persuaded we really want it. Protest against the lack of Catholic books and periodicals is not half so persuasive as the repeated use of Catholic books and periodicals which do get into the libraries. We should work for public libraries as obviously excellent institutions for civilization and democracy, and work to make libraries—as civilization and democracy—just as Christian as we can. It is up to us to prevent the discrimination which makes us feel cheated when enthusiasts propose federal subsidies for public schools. The more friendly we are to the libraries, the more they will be the kind of libraries we want.

Love's Labors Lost?

SHAKESPEAREAN comedy is a very nice thing; so, too—on the basis of our strictly literary, long-range acquaintance with them—are the historic old English taverns. Yet it would never have occurred to us to mix them, even though Elizabethan strolling companies once did come into the courtyards of these same inns to play to the guests quartered there. That, however, is what is being done by an English society entitled "The Fellowship of Freedom and Reform"—a designation we find wonderfully intriguing, incidentally, for the reason that it unites, if not contradictory ideas, at least contradictory moods. This body, it appears, has put in the last half-dozen years improving the venerable hostelries. Its crowning effort will be to have the Oxford University Dramatic Society enact "Twelfth Night" in the Downham Tavern of South London. There are impressive names among the patrons of this effort to bring back the "spacious times of great Elizabeth"; but, though we hardly dare to speak above a whisper in differing with Mr. Masefield and Dame Sybil Thorndike, we do wonder a little, as we have already hinted. We do suggest, with the greatest possible diffidence, that there is something a little archeological in the venture. To re-create the Elizabethan tavern, you must first re-create the Elizabethan audience—untirable fellows, who never got their fill of either poetry or beer. And there is another thing: the modern teetotal sentiment. It has not closed up the ale-houses, it is true; but we seriously doubt whether it would countenance the identification of a venerated figure with any ale-house anywhere. Shakespeare may not be widely read by the English masses; but—such are time's revenges—he is undoubtedly considered respectable.

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COMMUNISM AND THE NEGRO

By JOSEPH B. McALLISTER

MOST people know that Communism has interested itself in the Negroes of the United States. How deep that interest really is, that it spans the Atlantic and fires the hearts of young European Communists, I did not realize until I met two of them last summer in England. Their intimate knowledge of the details of the Scottsboro case was astonishing; their indignation at the supposed condition of the Negro in the United States, scathing. If their notion was distorted, they can hardly be blamed; since what they had heard about the American Negro referred almost exclusively to his exploitation or to his sufferings at the hands of savage mobs.

In the United States his legal condition is one of equality. But actually he is considered racially inferior. Against this prejudiced and unreasonable assumption sane anthropologists like R. H. Lowie and Franz Boas strike viciously but vainly, to tear away its sham and hypocrisy. Their arguments, as well as those of many another thinking person, are futile, if we may judge by evidence of any increased sympathy for the Negro. True, he is not the only sufferer of racial prejudice; but beyond the others he suffers.

Many instances of racial antipathy and intolerance could be given; but they all disappear in the lurid light of one grim fact, which mocks American civilization and which the Communists have widely publicized abroad. It is lynching. Since 1885 there have been some 4,000 lynchings, of which about 75 percent were Negroes. Even if the figures be trimmed down by half, lynching remains a stark racial phenomenon.

To the victims of what Carlton Hayes calls the "acme of the racial intolerance of modern nationalism," Communists hold out the hand of friendship based on a practical equality—not merely a theoretical judgment wrung from a man's reason or religion. They sponsor the cause of the Negro. Witness their zeal in the Scottsboro case and the way they opened their purse for it. Witness their support, though this may be a left-handed slap at Hitlerism, of Jesse Owens and Joe Louis. Their support of Dr. Malaku Bayen and his Haile Selassie Fund may be a similar jab at Fascism, but it is hard to see either of these motives behind the *Daily Worker's* plea for Negro sufferers in the flood areas. It is useless to belabor what must be evident to anyone who follows, even distantly, communistic activities. They are seeking out the Negro and are trying to win him. And there you have one of the reasons for their interest. The Communist quickly perceives that the uneducated Negro, laboring for a pittance and living from hand to mouth, propertyless, often in vile surroundings, is good potential communistic power. By all means he must be won—and especially since it is easy. He so readily responds to kindness.

But to consider this the only reason for the Communist's interest in the Negro is to be quite short-sighted. By its nature Communism is proletarian. It envisages a proletarian State. It seeks to establish actual economic equality as well as political equality. In theory it is of the laboring class and for the laboring class. Evidently, the Negro is eligible for a proletarian state such as the Communist dreams of.

But still more fundamental to Communism is its disregard of color lines. "One man is as good as another," said my young English Communists. "Color doesn't make him less a man. We can hail all men as 'Comrade.'" Marxism, warring on class distinction, is bound to make war on a distinction which is at once one of class and of color. Consequently, ambitious to erect a classless state, it disregards color, and with forceful logic and consistency becomes the champion of the least reckoned with of American proletarians.

Is their championship of the Negro to go without opposition? Should it? Five years ago John T. Gillard answered these questions, or rather had them answered by a Protestant Negro and by Clarence Darrow (THE COMMONWEAL, May 18, 1932). He quoted Dr. E. W. Byden:

> The Protestant Negro cannot read history without feeling a deep debt of gratitude to the Roman Catholic Church. The only Christian Negroes who have had the power successfully to throw off oppression and maintain their position as freedmen were Roman Catholic Negroes—the Haitians. And the greatest Negro the Christian world has yet produced was a Roman Catholic—Toussaint L'Ouverture.

Mr. Darrow says:

> One great Church, the Catholic, does not discriminate against the Negro. The Church has earned the respect of the Negro and there is every reason for the tendency of the Negro religionist toward Catholicism.

As a brilliant incarnation of the spirit of the Church toward the Negro, think of Peter Claver, the Saint of the Slave Trade. The Catholic Church has a philosophy and a sociology. They rest fundamentally on the common Fatherhood of God and the universal brotherhood of men.

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The Church does not draw a color line. There are good Catholic Negroes, some 250,000 of them in the United States, laymen and priests. We do not have to search through musty records to find examples of Negroes ordained to the priesthood. Father Joseph Faye, a Senegalese Negro, was ordained five or six years ago in famous Notre Dame of Paris. On that occasion a Hearst paper said editorially:

> Napoleon took for his motto as emperor, "Careers open to talent." . . . He taught his soldiers to believe that "Every soldier may carry a marshal's baton in his knapsack." Napoleon's idea was old when he announced it. What he advocated in the way of encouraging those in humble station had been advocated and done by the Catholic Church for centuries.

And so the Church continues to do. Only last May two Negroes, from St. Augustine's Seminary, Bay St. Louis, Mississippi, were ordained priests for the Society of the Divine Word. The Church by her history and her teaching has proved herself a champion of the Negro. The Church can be all things to all men; but, in the words of John T. Gillard (THE COMMONWEAL, May 18, 1932):

> [The Negro] finds the Church pregnant with promise but Catholics still-born with prejudice. The reason is not so much because we are Catholics as because we are Americans. As Catholics we are trained to think catholic; as Americans we act provincial. This is the only explanation for the vast difference between our preaching and our practising.

That this is the only reason is perhaps an exaggeration. Certainly it is not the entire reason. But just as there is an evident difference between Catholic teaching and the practise of Catholics regarding the Negro so there is today a marked discrepancy between the eagerness of the Communist to win the Negro to his cause and the lethargy of the average Catholic.

The Negro judges Communism by Communists. Likewise he evaluates Catholicism by Catholics. Young and impetuous, he confounds all religions and very likely rejects them all as being equally disappointing. I remember a lynching on Maryland's Eastern Shore. Above the horrible scene, it was said, fluttered a Community Fund Flag, picturing Christ with outstretched arms. Some Negro papers spoke violently of the failure of Christianity. But it was not Christianity that had failed. That was clear to anyone who looked into the facts—logically clear. But a clearer and a more forceful argument for those who did not investigate and who cared little for logic was the plain fact, that murder had been committed under the figure of Christ by alleged Christians.

America's 20,000,000 Catholics can effectively challenge the bid of Communism for America's 13,000,000 Negroes by actualizing in their lives, in their contacts with the Negro, the teachings of Christ's Church. Then not only will Communism have a rival but the Negro will have a champion eager to secure his best interests in this world as well as cultivate his spirit for the next.

DAUGHTERS FOR DEPENDABILITY

By EVELYN MILLER CROWELL

A FEW days ago I went to the hospital to visit a young friend who had just produced a first born. It was an ultra-modern hospital and my friend, whose name is Mary, certainly considers herself a modern young woman, and a modern mother. But when I asked the inevitable "What is it?", she beamed and replied in the best Victorian tradition: "Oh, a boy! Isn't that grand? The nurse will bring in my own old age insurance number in just a minute."

I could only stare at her in amazement, because I happen to know that as soon as she is out of the hospital and able to do so she will go back to work in order to provide for her mother. And she knows that I know that she has two brothers, both making as much or more than she and her husband combined, but too busy looking after their own families to assume responsibility for their mother.

While I hasten to admit that boy babies, and boys grown older, have much to be said in their favor, it does irritate me to see doting mothers regarding them with especial favor as potential providers in view of such overwhelming evidence to the contrary. My own observation leads me to the conclusion that sons started shoving parental responsibility upon the shoulders of wage-earning sisters at least a generation ago—possibly long before that—and that the dumping process was pretty well completed during the recent depression. At the height, or depths, of this difficult period there were, of course, extenuating circumstances. Many women managed to keep their jobs, at greatly reduced salaries, when higher-paid male executives lost theirs and men with families were hard put to take care of them without contributing to parents. But the will to transfer parental responsibility from sons to daughters was already well under way—it was only given impetus by the depression.

During the past ten years I have known a great many business and professional women in

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various parts of the country and the majority of them were supporting or contributing to the support of parents and often supporting and educating younger brothers and sisters as well. It often developed that there were brothers who were perfectly capable of sharing this responsibility, if not assuming it completely. But, as in Mary's case, the brothers were absorbed in families of their own, or out seeing the world and just couldn't be bothered. The general attitude seems to be that the wage-earning sister will assume the financial burden, so why not let her?

The case of Florence is one which will, I believe, strike a familiar note with a great many readers. She is an unusually attractive young woman, but she is moving into the early thirties, unable to make a life of her own because she lives with and supports her widowed mother. She has three brothers, two of whom are married and one of whom has never quite managed to get adjusted to life. Florence was extremely popular in high school and college, but when she settled down to teaching in a local public school and looking after her mother somehow the beaux dropped away.

In addition to the financial support, the mother demands a great deal of personal attention. She comments—oh, so sadly and gently—that after she has been alone all day she dreads being alone in the evenings. So Florence takes her to the movies or stays at home and reads aloud to her. The brothers usually come by for brief visits on Sundays, if there is nothing more pressing on hand, but these visits cannot be depended upon so Florence seldom feels free to go out. The brother who has never managed to get adjusted comes home between jobs, but he cannot be forced into service in entertaining the mother since he is always morose and depressed and requires cajoling and entertainment on his own count.

So Florence, in spite of her zest for living and her real capacity for homemaking and happiness, is advancing in spinsterhood while her brothers go their respective ways. And she can look about her in her school and see other spinsters who have come this thankless road, to end up eventually as the unwelcome guest in the home of a sister-in-law who has no comprehension of her sacrifice, or living alone.

One of the most interesting and delightful women I know, Miss Crowther, is now middle aged and unmarried because, when her mother died years ago, she was automatically elected as head of the family by brothers who had other things to do. The father, who had been a very wealthy man, had lost all of his money and had moved into a sort of twilight zone of irresponsibility. It was up to Miss Crowther to see that there was food on the table, that the younger children went to college, that taxes were paid and clothes provided as required. She did this, partly through careful salvaging of the remnants of the estate, partly through lecturing and coaching.

Her father is still alive, at eighty-five, and they live together in an old red brick house, to which she had clung, in spite of its inconveniences and expense, because the father feels more lost than ever anywhere else. To the old house come occasional post cards and exotic gifts, sent from far-flung places by brothers or nieces or nephews. There is even a substantial check now and then. But the real burden of day-to-day living is still Miss Crowther's.

Of course all of the daughters who assume family responsibilities do not allow themselves to be consigned to spinsterhood. I know many who have done as Mary did—marry and then continue to work in order to carry burdens which they felt to be their own rather than their husbands'. But this often involves a new set of difficulties and real understanding on the part of the husband, particularly if the couple wishes to have children.

Laura, for instance, has been buyer for one of the big department stores in New York for years. Her husband has a good position with an advertising agency. Long before the depression she told me that they were planning to retire to their little farm in Connecticut and raise children and chickens just as soon as she could finish paying up an annuity policy for her parents. But she has never managed to do that. Her mother has had to have three serious operations, for which Laura has paid, and is now a semi-invalid who requires the care of a practical nurse. A brother, who had done extremely well in business and might have been expected to help in the emergency, put all of his savings into the stock market and promptly lost them, along with his business, which he had mortgaged. Thereafter he had a complete nervous crack-up and he and his family would have been destitute if Laura had not offered them the hospitality of the farm—to which she still can't afford to retire.

The brother's situation was one with which many of us became distressingly familiar during the depression: that of the successful executive suddenly dislodged from the position to which he had worked through laborious years and absolutely unable to adjust to a menial position, even if he could get one. As a matter of fact, securing "any sort of job" for a former executive was often harder than landing a similar job for a boy newly graduated from high school. A former business associate and fellow club member would hesitate to offer a messenger's job to the ex-cashier of a bank or president of a bond house, even if the applicant assured him that he was starving.

Ironically enough, centuries of compromise and forced adjustment had fitted women to come out

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of the depression much better than men. If the head of a department were told that the force had to be cut, that her work would be tripled and her salary slashed in half, she didn't fly into a tantrum and resign. Six months later she was still there, perhaps sending $10 a week home instead of the former $25, but still providing for herself and her family. Or if she did lose her job and, after years of specialization, started out asking for anything available she managed to convince employers that she meant just that.

Most of us know secretaries who had made $50 a week who took typing jobs for $7.50 to $15, or women who made $10,000 or so a year with their own shops who went to work as clerks in department stores for $18 a week. And what's more, they carried their responsibilities with them when they moved down the financial scale. Women, who may fling money about when it is available, know that even $15 a month which an indigent parent can depend on is better than a possible $100 now and then. Men, faced with a similar situation, are much more likely to feel that $15 is only an embarrassment to all concerned and to wait until the $100 is available.

Now that the depression is over and recovery conceded to be well under way, I see no signs of sons rushing forward to relieve daughters of parental burdens which they have assumed. In one office of seventy-five employees with which I am familiar, in which the men far outnumber the women, I know of fifteen women who support or contribute to the support of their parents and only two men who make similar contributions. Many of the men in this office are young and unattached and while their salaries are not large, they are as large as the salaries of the women who contribute to their families. The sons simply do not feel the same compulsion to help as the daughters.

Katherine is still drawing sketches of hats and coats and shoes for newspaper layouts instead of painting portraits because she has to be sure of having a check to send to her mother each week. Her younger brother, whom she helped to educate, was one of the youthful vagabonds who started wandering around the country during the depression. When last heard from he had enlisted with a ship's crew bound for the Orient.

Poor Ruth is past assistance. She was a young typist who died of pneumonia last winter. Although she was still in her early twenties, she had supported her parents and a bevy of younger brothers and sisters for several years. And when she died, unable to throw off the disease because of malnutrition and overwork, she left enough insurance to take care of her parents for some time and provide for the education of the youngest children. She had two older brothers, but neither had managed to keep a job for more than two months at a time and one had caused her considerable embarrassment and expense by his escapades, one of which had landed him in jail and another which had left him stranded in Chicago.

Together with those daughters who assume financial responsibility while their brothers step from under, should be mentioned the daughters who continue to give their lives as unpaid companions, housekeepers and nurses. One of the prettiest and most popular girls with whom I grew up has been sidetracked in such a fashion, just as her great-aunt might have been. She is kept busy catering to an exacting and more than slightly neurotic mother while her brothers go about their careers.

These brothers are not selfish brutes, they are very pleasant and kindly men. They are simply accepting a tradition which has been passed on to them for generations. And the doting young mothers who continue to look upon boy babies as better investments for old age than girls are also clinging to tradition.

The tradition came to us from England and had real meaning during the agrarian period when boy babies had importance as tillers of the soil, and as heirs to carry on the estates. And in the very early days when defense was vital. But the industrial era, with migration from farm to city, has brought economic and social change, and the daughter of the family is frequently the provider and mainstay, whether this is generally recognized or not. And even in the matter of land holding daughters now play their part.

I certainly do not contend that there are no sons who feel an obligation to their parents and live up to this obligation. Of course I know of some such sons. But where there are daughters as well as sons, there is a growing tendency to leave the responsibility to the daughters.

So, while sons may have many charms, if a mother is looking for real dependability, my advice is for her to pray for daughters—or at least one!

The Poet Heart

You ask me why there is no other theme
than love to draw me near the sacred fire,
why feats of science or your latest dream
of justice never stir me till I tire
of such worn wonders as a coil of hair
catching the moonlight in a golden ring
and all the variants of that antique air
so sung to death you wonder why I sing.
Checking the sap your wintry science blows
identity, its cooling lie; and law
at most may spray the fungus from the rose;
two constables, they cannot overawe
the ragged urchin with his papered comb
who shrills of love yet runs away from home.

KENNETH LESLIE.

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A MONK-BISHOP

By LEONARD SARGENT

I HAD spent several years in England at Downside Abbey, the monastery of my profession, and was preparing to return to Portsmouth Priory, a foundation of 1919, for which, under Abbot Butler, I was at that time responsible. Naturally, I speculated on the possibility of taking something with me, some religious gift, a pleasant memory out of the past. I don't know how I could have forgotten the "Pontifical," but only at this time, within a few weeks of sailing, I remembered that this precious volume, connecting the English monks and the American hierarchy, did actually exist, though none of my confrères could tell me where. I cannot recall whom I invoked in the search, whether Saint Anthony of Padua, or Saint Rita of the Last Resort—that wonderful person who puts all the *beati* in the shade—or perhaps Saint Benedict Biscop, who in a grand way did what I was trying humbly to achieve, i. e., he went back and forth between England and Rome and never returned empty-handed. But at last I found, in its least-expected place of concealment, the very "Pontifical" used in the consecration of the first American bishop, that eminent and beneficent man, Father John Carroll, S. J.

The place was the private chapel of Lulworth Castle, the home of Mr. Thomas Weld; the date, feast of the Assumption of our Blessed Lady, August 15, 1790; the consecrator, the Right Reverend Charles Walmesley, Bishop of what was then the Western District, and a Benedictine monk. It is gratifying to me to be able to record this union of two religious orders, separated in time by a thousand years, and now meeting in a provision for the needs of the Church in the New World—a successor of Saint Augustine of Canterbury and a son of Saint Ignatius Loyola, respectively the agent and the subject of a momentous event. They were occupied with a common aim, to assist in extending to a land of the remote West—far more remote than now—the kingdom of Christ. Here, now, I held in my hands this precious "relic," and with my very eyes read the same text that the Bishop read with his, 150 years ago, as he raised to the apostolic office his brother-priest.

Those who know something of Carroll may know little or nothing of Walmesley. Hence I am sketching the man and his work. His body now lies in the Abbey-Church at Downside, beneath a beautiful marble structure, the gift of the American hierarchy and of some English contributors. There is also a tablet, giving the list of benefactors. Across the aisle, in its stately, canopied tomb, lies the body of Cardinal Gasquet, monk of Downside, and once its prior before it was elevated to the dignity of an abbey.

Charles Walmesley was born in 1722 and died in 1797. He was a member of a well-known Lancashire family which had long been prominent in faith and good works. Like all his northern people he was valiant and determined in action, a good fighter, gruff and downright in speech, and a defender of the Faith. By some of his friends he was known as the "Old Lion." Probably he was unbending at times when he might have given way without undue concessions, perhaps austere in a rigid adherence to principles, though not small in spirit. Lions do hold persistently to purpose, and are not withheld by sentiment.

In his youth Walmesley was educated at St. Gregory's, Douai—then in the Low Countries—by the exiled Benedictines. It was called St. Gregory's College, and old Somerset people still speak of Downside school as "the carrledge." In 1739, he made his monastic profession at St. Edmund's, Paris, now Douai Abbey in England. Pursuing the higher studies he took his D. D. at the Sorbonne. He remained at St. Edmund's for fourteen years, at one time as its prior, and gave his time largely to scientific studies, chiefly in astronomy. For he was known then and later as a distinguished scientist and mathematician. His treatise on "The Motion of Comets," written at the age of twenty-five, was read and received with praise at the Académie des Sciences. He was elected a member of the Royal Society, in London, and to these similar societies in Europe, where his name was held in high regard.

But a strange incident arrested his scientific work. When he became a priest, on a certain day in the celebration of Holy Mass, he was suddenly shocked to find that he was drawing a diagram on the corporal, with the paten he was holding. It was characteristic of his resolute nature that he should have, there and then, pledged himself to discontinue his scientific studies. He kept his resolution with stern persistence, despite the protestations of fellow mathematicians and others of his beloved pursuits. "Sun, moon and stars forgot," Charles Walmesley declared an eternal "No." The comets might go their odd ways, careering through the nearby low-down heavens, but to him there was a heaven above them all and he was committed to keep the straight way that leads thither. We may differ in our judg-

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ments of the decision, but who could fail to honor the man? The sculptor of the Walmesley monument has recorded this event. Into the stone he has cut a hand with a device indicating the incident I have given.

Dr. Walmesley served in several important offices of the English Congregation of Black Monks, Prior, Procurator General in Rome, then Coadjutor to the Vicar Apostolic of the Western District, and finally its Bishop. Upon his death, at the age of seventy-five, he was buried in old St. Joseph's, Trenchard Street, Bristol, where he lay until the translation to Downside in the early years of the last century.

Probably to American Catholics the most interesting and memorable event of this story will be the consecration of their first Bishop in "the elegant chapel" of Lulworth, as the records describe it; unhappily the chapel perished in a fire of recent years. To me it seemed that I might, for my own satisfaction, and as representing my compatriots, search out and pay homage to the sometime home of a benefactor. So I went out on another search.

Through the kindness of Canon Hackett, the rector of St. John's Church in Bath, which was formerly a priory-church of Downside, and aided by a member of his congregation, Miss C. D. Murray, who had made researches in England and also abroad, I was driven through the quaint little city, where my ancestors had lived, and may perhaps have known the Bishop. There is some confusion as to places of residence or worship, but with Miss Murray's assistance I have been able to place them in this order.

(1) Bell-Tree House, in Bell-Tree Lane, later known as Beau Street, demolished, probably to make room for the Royal United Hospital, built on its site. It took its name from a Saxon use, out-of-door councils having been held under a tree, hanging to which was a bell, rung on these occasions. It was the Bishop's first "palace." An attic—the safest place in troubled times—served as his chapel and that of the small body of Catholics living in the town. Owing to the poverty of the diocese, certain rooms in this building were rented out to lodgers! Later the Bishop moved to a house which he purchased.

(2) Number 8, Chapel Row. In this a small parlor was converted into a chapel. It is supposed that the other missionary priests were housed near-by, in St. James's Parade. The interiors of these two buildings were destroyed by a Protestant mob, together with all their furnishings and some valuable registers. About this time a similar attack was made on Bell-Tree, where the Bishop's library, presumably stored there, was burnt.

(3) Number 13, St. James's Parade (now standing, as Number 12), was then secured. It remains a memorial for today of the many removes forced upon these sturdy men of God by the ill-will of their fellow townsmen. In place of the mission-house stands St. Paul's Chapel, Church of England connection.

I have given this probably incomplete list of dwellings with the thought that some American Catholic tourist, of archeological bent, may sometime find interest in these migrations of a truly apostolic company. I can recall my own feelings as I stood in a room in one of these buildings and was told by the person now occupying it that it was here the Bishop said his daily Mass, and in the only place in the city of Bath—now possessed of several beautiful churches—gathered his little band of the faithful and offered, with them, the Sacrifice of the world's redemption.

The Gordon Riots brought afflictions upon the Catholics of Bath, the clergy suffering much from their excesses. The noble Lord, whose business was to ferret out and destroy all that belonged to his fellow Christians, was not one of those gentlemen of England whose name the nation cherishes. He and his sleuths were more akin to the gangsters of our times, with less of the heroic in their composition. But the Lion never played the lamb. He stood his ground and defended his people as best he could, until the storm blew over. And he was equally the champion of rights and justice in the necessary contentions provoked by the laws of the nation.

Nor did he die of a broken heart, but, like a soldier, fought his battles to the end. Bernard Ward wrote of him as "the central figure among the English Catholics of his time, bearing all the heat and burdens of those troubled days." The visitor to his memorial will easily recognize the man he was, a champion of the old religion.

This, in the rough, is a picture of one whose fortitude probably saved the Faith in that region over which the Holy See had placed him. Here we have, as I have sketched him, "the Father of the American hierarchy," as he has been named. Any bishop properly delegated could have done what he did at Lulworth, but it is good to know about the one to whom the Catholics of this country owe their long succession of diocesan prelates.

In closing my sketch I return to the "Pontifical." I sometimes wish I had "borrowed" it and brought it overseas, as persons have been known to appropriate relics without asking permission, since it is said that "relics possess no intrinsic value." I should have had it enclosed in a golden casquet, as a sacred memorial. By strict justice, I suppose it belongs to Downside Abbey, but as a monk of that abbey I sometimes propose to myself that I apply to its present custodians and ask to be appointed official guardian.

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FARMERS OF THE SOUTH

By LOUIS T. VICK

EVER since the South opened its door to industry, it has suffered the growing pains of the adolescent. And the latest of these is the problem of the sharecropper.

The "Old South," the land of colonial homes, hospitality, charm and cotton, was transformed into a bloody field when during the spring of 1936 the Southern Tenant Farmers' Union called a strike of the cotton choppers and day laborers in eastern Arkansas. It was soon turned into a general strike of sharecroppers, tenants and day laborers. For the first time in the history of the South, and of the United States, a general strike of farmers and farm workers was called. The landlords were alarmed by this organization of white and colored workers, fighting for demands hitherto unheard of. The idea of whites and blacks banded together for a common cause was repulsive to the plantation owners.

The workers demanded the right to organize; to bargain collectively; government loans; relief; better wages; the right to gin and sell their cotton; more schools and school teachers; free books and an eight-month school term; and no discrimination against the Negro.

For six weeks the strife between the owner and the worker went on. The landlord laid the strike at the door of Moscow and the Communists of New York City, while the strikers charged the planters with exploitation. The irony of the owners' charges is that the leaders of the strike were persons born and raised in the South, persons who had lived and worked on plantations. But the truth is the owners were snapped out of their usual Southern somnolence: for here was a new South of whites and blacks fighting for a new life and a new freedom. It was a fight between the old South and the emerging new South. In face of terror, imprisonment in concentration camps on the plantations and floggings, the strikers fought against the owners. And the world was startled to read that Reverend Claude Williams of Little Rock and Willie Sue Blagden of Memphis were lashed by some of the citizens of Earle, Arkansas, when they tried to arrange for funeral services for a Negro member of the Southern Tenant Farmers' Union who was reported beaten to death because of his union activities.

The strike was called off with the S.T.F.U. claiming victory. The $.75 a day wage for laborers was pushed up to $1 and, in some instances, to $1.25. And the United States government promised to investigate the charges of the workers.

There are today three unions embracing all farm workers and small farm owners. The oldest is the Sharecroppers' Union, organized in 1931 in Tallapoosa County, Alabama. Two years later, the Southern Tenant Farmers' Union broke ground in eastern Arkansas; and in 1934, the Farmers' Union was begun in northern Alabama. Today there are almost 60,000 persons on farms organized in these three unions. The aim is eventually to organize into one Farmers' Union and unite all agricultural workers in the American Federation of Labor, forming a National Agricultural Workers' Union.

Small farm owners, croppers, tenants and day laborers make up these unions. The plight of the small farm owner is peculiar for he is wedged in between the plantation owner and the cropper. Entirely dependent upon his crops for a living, he is at the mercy of the weather and the bank that holds a mortgage on his land. He usually is the proud possessor of some thirty or forty acres given to raising cotton and corn. He lives in an unpainted, mean wooden house set among some trees. And from morning until night, he is in the fields hoping and praying that the land will yield him good crops. If the crops fail he cannot pay his interest and, as a result, his home and land are taken over by the bank, usually controlled by the plantation owner. The foreclosed owner then works for the planter either as a cropper, a day laborer or as a tenant.

Lowest in the scale of farm workers is the day laborer. Housed usually in old slave quarters, he toils for $6 a month which he receives as credit at the store. He has no claims on the crops, and receives wages only when working.

Next comes the sharecropper. He has no possessions. He is furnished with a mule, a house, supplies and food until the crops are put in. He plants corn and cotton in the twenty or thirty acres he has under cultivation. He lives in an unpainted clapboard house with openings for windows and dirt for a floor. When the cropper sells his crops he repays his landlord. No matter how hard he tries, the sharecropper is always in debt to the planter. He must bring his cotton to the planter's gin plant to be ginned; he trades at the planter's store; and he lives in dread of the owner who may evict him at any moment.

At the top is the tenant. He may be either a sharecropper tenant or a cash tenant. If he is the former, he supplies his own tools, mule and seed. He gets a house in which to live and in return he gives to the landlord one-fourth of the cotton crop and one-third of the corn. This varies. In Louisiana and Mississippi, the landlord gets one-fourth of the crops. And if he is a cash tenant, he pays rent, usually from $5 to $8 an acre, for the land he has under cultivation. He usually tills twenty or thirty acres. He supplies his own seed, claims his crops but usually gets a house from the planter. His lot is best.

And to improve his condition, to bring about a better understanding between the owner and employee, to share in a new and better life, the farm worker is organizing in unions to fight oppression, greed and tradition.

The Sharecroppers' Union held its first convention in New Orleans. Delegates from Alabama, Louisiana and Mississippi attended the sessions that lasted for more than three days. A constitution dedicated to the liberation from economic exploitation was adopted.

What will be the outcome, no one dares to venture, but the cropper and the tenant and the day laborer all sing:

"We shall not be moved.
We shall not be moved
just like a tree near the water.
We shall not,
We shall not be moved
just like a tree near the water."

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Seven Days' Survey

The Church.—Father John Kallok's addresses on Eastern rites over the "Catholic Hour" just concluded disclose that the Sacrifice of the Mass is offered today in twelve different languages and according to seven rites: Alexandrine, Antiochene, Byzantine, Armenian, Chaldean, Roman and Gallican. The three essential elements common to all are the offering of the sacrificial elements of bread and wine to God the Father, the Consecration of these elements into Christ's Body and Blood, and the Communion. "Christian Joy" is the theme of the current Catholic Hour series, heard Sundays at 6 p. m. Eastern Daylight Saving Time over the NBC network. * * * On June 24, the fourth centenary of the ordination of Saint Ignatius of Loyola, eight Jesuits were ordained by Archbishop Traglia at the tomb of the saint in the Church of the Gesu in Rome. * * * Less than a year ago under the auspices of Catholic Action of Vienna a group of men and women decided to devote themselves to persons weary of this life. Hundreds of visits have been made to hospital patients who had attempted suicide and 150 persons have been saved from acts of despair. * * * At the seventeenth annual convention of the Catholic Women's League of Canada, Bishop J. T. Kidd of London, Ontario, urged the delegates to make the great social messages of the Pope more familiar to non-Catholics. * * * Since a Catholic hierarchy was established in Ceylon fifty years ago the Catholic population has more than doubled. Two-thirds of the 1,200 Sisters there are native-born islanders and three religious brotherhoods are entirely Ceylonese. * * * Providing minimum salaries and preferential hiring the first collective contract in French-Canadian journalism has been signed by the Permanent Central Committee of Catholic Social Action and the National Catholic Syndicate of Journalists at Quebec. * * * Walter Romig and Company of Detroit announce the forthcoming *Catholic Bookman,* a "monthly organ of Catholic publishers, booksellers, librarians and booklovers."

The Nation.—The House passed and sent to the Senate a $135,000,000 Farm Tenancy Bill, to provide a laboratory study of the problem: "First, it authorizes loans to be made to enable the acquisition of farms and farm homes; second, it authorizes liberal rehabilitation loans to finance the carrying on of farming operations and to refinance indebtedness; and third, it proposes to reduce the amount of sub-marginal land." The administration also let it be known that it would force upon congressional attention Secretary Wallace's ever-normal granary plan which was previously considered shelved for the session. * * * Over 25,000 Boy Scouts, from every state and from twenty-four foreign countries, gathered in Washington for the July 1 opening of the National Jamboree, postponed from last year because of an infantile paralysis scare. A complete and exciting program, including a speech by the President, had been prepared by Scouts and Scout executives. * * * The Senate Judiciary Committee voted to consider all amendments affecting the Supreme Court on July 12. * * * The Hearst newspaper empire in New York State was shaken up when the New York City *American* was discontinued, and when in Albany the Hearst afternoon paper was shifted to the morning upon the discontinuance of a Gannett morning paper, and finally, when the Hearst Rochester *Journal* was suspended. * * * The President asked an advisory committee of twenty-two laymen to investigate the "whole subject of federal relations to state and local conduct of education" and to give him a report before the next session of Congress. Many educators hoped this would result in some sort of federal aid to education, such as the Harrison-Black-Fletcher bill, now before Congress, would provide with its $100,000,000 appropriation. * * * On June 29, a joint communiqué of President Roosevelt and Premier Van Zeeland of Belgium and a statement by the President showed great harmony between the two in their discussions of ideals, trade and monetary arrangements, armaments and peace. To what extent Premier Van Zeeland represented other nations than his own was not made clear.

The Wide World.—The Nationalist drive on Santander was slowed somewhat because of bad weather. Three Basque battalions surrendered. Since the Basques are not disposed to defend Santander with the Asturians, the remaining 46 battalions may also surrender. Germany and Italy withdrew from the international patrol and objected to the Anglo-French offer to assume responsibility for the further operation of the naval observation scheme. * * * Following the closing of the Paris Bourse and the suspension of all business in francs, the Chautemps Cabinet was granted full power over fiscal affairs by the Chamber of Deputies. Favorable action, denied the Blum government, was secured in the Senate. * * * Thirty-six more Russians were executed as spies and saboteurs. Total number of killings are now 168 since the drive on alleged Trotskyites began less than a year ago. Russia yielded to a virtual Japanese ultimatum and withdrew troops from two Amur islands, thus paving the way for amicable discussions over disputed Soviet-Japanese claims to the sovereignty of the islands. * * * Chancellor Hitler attended the initial session of the ninth congress of the International Chamber of Commerce in Berlin. Representatives of thirty German and thirty foreign universities attended the bicentennial fête of Goettingen University. * * * King Carol and Crown Prince Michael of Rumania visited Poland to return President Ignaz Moscicki's visit to Bucharest.

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Steel.—On June 29, the Taft Mediation Board gave up its efforts to settle the steel strike and turned in its

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report to Secretary Perkins. The report was not published, but was said to say that a "man-to-man discussion around the conference table" was necessary for settlement. In general, it was believed to follow closely the statement made by the Board on June 24. It then offered a plan which received the qualified acceptance of the unions but was rejected by the companies: "The making and signing of an agreement with the union, to become effective only if the union wins an election; the calling off of the strike and the return of all men to work; the holding of a secret ballot election in the company's plants by the National Labor Relations Board; the agreement to go into effect if the union wins, and to be torn up if the union loses." Meanwhile the companies tried to open plants. The "back to work movement" in Ohio, whose success was apparently considerable but strongly debated, was branded by the C. I. O. as "a campaign of terror against workers." Inland Steel announced plans to open two mills in Indiana on July 1, and Youngstown was expected to open some in the same district, support from the Governor being expected by the companies. The Cambria plant of the Bethelehem Company in Johnstown, Pa., was operating in the face of picketing when, on June 29, dynamite wrecked the huge mains which carry water to the mills. The Mayor warned strike leaders that the city of Johnstown would not be responsible for the safety of the S. W. O. C. leaders. Warren, Ohio, police were looking for a strike leader as the "brains" of a dynamite gang, suspected after the confessions of three imprisoned men and the seizure of three quarts of nitroglycerine in the neighborhood. In Youngstown, Ohio, thirteen men were arrested ostensibly for pursuing union ends with terroristic means. Commenting on the situation, the President called "a plague on both your houses." The official interpretation of this utterance was: "The use of 'both your houses' means houses of extremists on both sides—those who want violence on one hand and those who will not negotiate on the other."

German Christians.—The charge was openly made in court, June 25, that Dr. Ludwig Sebastian, Bishop of Speyer, was a traitor to the State and had broken the Concordat by giving the Vatican reports on domestic conditions in Germany and sending copies of his pastoral letters to the United States. A photostatic copy of one of his letters to the Vatican indicated that his mail was being intercepted and it was feared that other members of the German hierarchy would be subjected to similar charges. In Bavaria it was announced that funds paid to Catholic and Protestant Churches under existing treaties would be progressively curtailed for three years and then in all probability discontinued, the money being used for the construction of schools. New regulations for the Hitler Youth decree punishment for all those who participate in special religious celebrations when not on furlough. Persecution of the Protestant Churches is particularly severe in Prussia where 161 ministers have been arrested recently on various charges. The Prussian Brotherhood Council issued instructions not to obey two ordinances of the Reich Ministry of the Interior and all the members of the Prussian Confessional Synod have been arrested except their leader, Dr. Martin Niemoeller. The ministers will be tried in special emergency courts. The N.C.W.C. reports the alienation of the sympathies of German minorities in Poland, Hungary, Rumania and Czechoslovakia, and of their vigorous protests to the Reich authorities. The resolution passed unanimously by the meeting of the Volksbund Deutscher Katholiken at Cheb, Czechoslovakia, for instance, strongly condemns Dr. Goebbels for his attacks on German priests and religious. "We know our priests . . . and we have unlimited confidence in them. We 'foreign Germans' are standing with full loyalty back of Germany's priests because they are and have always been our unselfish leaders in the campaign for natural rights. . . . We expect the Catholics of the whole world to manifest in a powerful and efficacious way their brotherly attachment to their hard-pressed coreligionists and all the Christians in the Reich."

The Treasuries.—At the end of the fiscal year, midnight, June 30, the Federal Treasury was scheduled to be $36,300,000,000 in debt. During the year, collections amounted to about $5,275,000,000, but excess expenditures resulted in a deficit of $2,200,000,000. Meanwhile, Congress was considering ways and means of helping out the Treasury. In the tax-evasion inquiry, Internal Revenue Commissioner Guy T. Helvering brought up the problem of the 4,516 tax returns submitted this year showing personal holding companies. From an examination of 1,300 of these, the Treasury estimated that by using the three deductions available through the holding corporation, individuals avoided directly $2,638,307 in income taxes. Mr. Helvering added: "The aggregate figures are, without doubt, just a fraction of the amount of tax avoided." The Treasury was also rumored to be on the point of proposing an increase in the tax on income received from this country by non-residents, for the purpose of raising revenue, blocking evasion and cutting the influx of gold into the country. This "withholding tax" is now 10 percent, except that with Canada and Mexico it is only 5 percent. Changes would have to be made in line with the State Department's principles of most favored nation and reciprocity. French deficits and the flight from the franc, which were the chief reasons for the change from the Blum to the Chautemps government, unsettled the parity agreement between France, England and America. The British added £200,000,000 to their equalization fund to meet the situation.

Non-Catholic Religious Activities.—A lifelong objection to seeing churches suspend their activities during the summer when he feels that some of them are needed most has led the Reverend John R. Hart, associate minister of Philadelphia's St. Stephen's Protestant Episcopal Church, to organize the Anti-Moth Ball Society. "As the name implies," states the first announcement of the society, "this organization opposes the modern trend to suspend operation and put the churches in moth balls for the summer. Our aim is to consider and carry out ade-

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quate summer plans for week days and Sundays. Worship, work, recreation, cooperative movements, industrial and educational problems, our relations to social agencies and the life of central Philadelphia will be among the most important phases of this program." * * * Despite the fact that the American colony in Berlin is growing smaller, the American Church in that city is growing stronger both financially and in influence. The Reverend Stewart W. Herman, jr., reports the physical plant renovated. The organization of a choir of some fifteen voices has improved the services. Truly American is the fact that there is a Ladies Aid Society in the form of an active Sewing Guild. The library connected with the Church has extended its services and the social side of the Church as a colony center has not been neglected. Spiritually there are the regular services, the Church Festival observances, and those on the national holidays. Pastor Herman reports three baptisms, two funerals, one confirmation and one wedding. The names of Ambassador W. E. Dodd and Consul-General Jenkins are on the Church Council roll. * * * Government manufacture of rum in the Virgin Islands was attacked by the Washington Federation of Churches on the ground of temperance, and in Congress on grounds of interference with private industry.

International Affairs.—Three events of more than passing significance merit attention. The United States ratified two treaties, five conventions and one protocol negotiated and signed by the representatives of the twenty-one American republics participating in the Inter-American Conference for the Maintenance of Peace, held in Buenos Aires last December. These instruments reinforce the American peace structures "by the reaffirmation of obligations to settle by pacific means all controversies of an international character by providing machinery for consultation and cooperation to prevent the outbreak of war, and, if these efforts should fail, to prevent the spread or prolongation of hostilities." In Europe an agreement of an entirely different character was recently negotiated whereby the motorization of the entire Rumanian army will be entrusted to Czechoslovak armament concerns. This indicates that Rumania has decided to cast in its lot with Czechoslovakia rather than Germany. Finally, in the Far East it is reported that, after diplomatic negotiations with Russia regarding the sovereignty of two Amur islands had begun, Japanese-Manchukuoan land forces were fired upon at Blagoveshchensk, on the Amur River. They retaliated by destroying a Soviet gunboat, inflicting heavy losses on another and repulsing a third vessel. Russo-Japanese relations are again in a state of dangerous tension.

School Officials Meet.—The controversy over the social problem so prominent in the NEA sessions in New Orleans last winter was continued in the opening sessions of the National Educational Association convention in labor-torn Detroit. Most extreme of the prominent industrialists that dotted the program was W. J. Cameron, radio spokesman of the Ford Motor Company, who said in part, "There is not a labor leader in the whole history of the movement who ever invented, contributed, suggested or forced a single advance step in social relations. All that labor leaders have done is to bring pressure upon backward members of industry to meet the advance of forward industrialists." This was counterbalanced by Dr. W. J. Kilpatrick, whose retirement by Teachers College, Columbia, caused such a storm at the New Orleans convention. Dr. Kilpatrick complained of the prominence given to industrialists on the program, cited Tom Girdler and Henry Ford as examples of the fixed mind and said that "labor people have been the surest friends of education in this country." At a later session he advocated the development of the critical intelligence as the fundamental aim of education and recommended the discussion of all controversial issues. Among those who favored impartiality in the social struggle were Dr. Orville Pratt of Spokane and Dr. John W. Studebaker, United States Commissioner of Education. Secretary Henry A. Wallace said that the chief thing that should be inculcated in the nation's school children was confidence "that there can be an increasing balanced abundance of the good things of life." Another important note was agitation for federal aid to schools, especially in the poorer districts where there are no schools at all or where classes are held in temporary structures.

Summer School.—The Catholic Summer School of America inaugurated its forty-sixth session at Cliff Haven on Lake Champlain early this month. A successful effort is being made to foster and promote the fundamental principles of Catholic culture and to provide, at the same time, a model recreation rendezvous. According to the 1937 prospectus, regular courses of lectures will be given by outstanding specialists in their particular fields. Dr. George Johnson will discuss the crisis in American education, Dr. Katherine Brégy will emphasize essays and essayists, Dr. Philip J. Furlong will deal with contemporary problems, Dr. Fulton J. Sheen will present five aspects of Communism, and Dr. James J. Walsh will examine the current dissatisfaction with education. The names of other prominent speakers are likewise included in the nine-week schedule of lectures which concludes on September 3.

Mexico.—President Lazaro Cárdenas recently launched two moves toward state socialism. He first expropriated 13,000 miles of railroads and followed this with a decree providing for government regulation of farm production and for fixing maximum and minimum prices of farm products, as well as putting the exportation and importation of agricultural products under state control. His alleged intention is to develop state socialism while striving, at the same time, to keep labor unions under government control. The conservative Confederation of Labor announced its opposition to Fascism and Communism. Diego Guzman, leader of the new Social Democratic party, asserted that "we do not want to go toward Berlin or toward Rome, and even less toward Moscow. We favor principles of liberty. Many of those who call themselves revolutionaries are responsible for the injustices and the corruption of reaction." Prominent lawyers have attacked the farm measure as unconstitutional.

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Communications

FIGHTING FOR SOCIAL JUSTICE

Champaign, Ill.

TO the Editor: Miss Kirwan has evidently failed to grasp the fundamental thesis of my articles. That thesis, briefly, is that the onward sweep of Communism will be halted not by mere denunciation but by the removal of the economic and social injustices which constitute its breeding grounds.

There are three countries in which Communism has flared with the greatest violence and bloodshed—Russia, Spain and Mexico. Hence my examination of the conditions which have led to its development in those countries. To characterize the treatment as a "using of the so-called evils of the Church in Latin countries as a spring-board from which to deliver a thesis on social justice" is to miss the point altogether. Since when, by the way, did Russia become a Latin country? Since when did the Orthodox Church, the one solely under discussion in Russia, become the Roman Catholic Church? The correspondent permits herself to be carried away by a quixotic impulse to defend that which is not the object of attack.

The reference to Spain and Mexico was to the frightfully inequitable distribution of the land and wealth of the country, to the grinding poverty of the landless peasantry and to the workers paid less than a living wage. Now either these facts are true or they are not. If Miss Kirwan thinks they are not, then it would have been well for her to have cited some evidence to the contrary. If they are true, then her grandiose effort to wash them out as "harsh and uncharitable statements" is beside the point.

No one has condemned the excessive concentration of wealth more vigorously than our Holy Father, Pope Pius XI. To take offense at the statement that the working masses have apostatized as a reflection on the Spanish clergy is to take offense at Pope Pius X, who uttered it. In pointing out that the principles formulated by Pope Leo XIII in his encyclical, "Rerum Novarum," were not put into practise by the rulers in Church and State, Father Parsons, S.J., and Monsignor Ryan are not disloyal to the Church, but are profoundly loyal to her, because they are loyal to the truth.

Neither Father Parsons nor Monsignor Ryan nor I need any lecture from Miss Kirwan on the sacrifices of the clergy in Spain and Mexico. I have lived among them in both countries and have seen with my own eyes their lives of heroic sacrifice and immolation. As I write these lines there lies on my desk a letter which arrived in this day's mail from one of the saintliest bishops of Mexico. It tells of the progress of his seminarians who are being taught while in hiding, among whom I lived and whom—I hope I may say modestly under the circumstances—I am helping in a small way to maintain. Neither admiration nor affection for our suffering brethren in Spain and Mexico need preclude an honest effort to point out objectively conditions conducive to the breeding of Communism that they may be guarded against in our country.

Miss Kirwan falls into the common error of identifying the Church with her children. The Church is divine and infallible, but her children are human and—saving the Pope in matters of faith—very fallible. To point out that some of her children, lay and clerical, have not always applied her ideals in practise, is no more disloyal to the Church than for the Evangelists to record the act of Judas.

Qui nimis probat, nihil probat. We won't get far in any realistic discussion, if this simple distinction is lost sight of, and every reference to a mistake by a Catholic, lay or cleric, is branded as an act of lese-majesty. The Catholics of America have reason to be grateful that THE COMMONWEAL has not followed this timid ostrich policy, but opens its pages for the presentation of facts, pleasant or unpleasant.

Miss Kirwan asks: Why all the bother about the wealth of the Church in Mexico? I cited it simply as the argument I found most frequently advanced by the anticlerical to justify the communistic policy of the present government. If the correspondent had read my article more carefully she would have observed that I personally passed no judgment as to whether the holdings were excessive or not. But Father R. A. McGowan and the other distinguished Catholic scholars on the Latin American Committee of the Catholic Association for International Peace are less reserved and flatly declare: "That the endowments of the Church were excessive for the purposes, is now commonly agreed" ("Introduction to Mexico," page 16).

Miss Kirwan naively asks: Is it a crime to own art treasures for the enjoyment of others? As if anyone were questioning that right! But the real question here, which Miss Kirwan curiously misses is: Is it good for religion and a deterrent to the development of Communism to have the Church owning more than half of the land of a nation and to be the chief money-lending agency of the age? Miss Kirwan may think it is. But some devout Catholics are not so sure.

In her reference to the wealth of certain prelates in Spain and her comparison of their income with that of the Anglican Primate, the correspondent again misses the point that is being made. That is simply the statement of Ayala that the peasants love the *padres* who shared their hardships and privation but lacked that affection for the wealthy prelates who displayed no interest in alleviating their hard lot.

In stating that "the author admits that the Church was not free in either of the two countries cited to put her social program into effect," the correspondent again betrays the carelessness with which she read my article. For I make no such statement in regard to Spain, as the reader can see for himself by turning to page 150. If Miss Kirwan had spent a little more time in carefully reading my article and seeking to understand the points being made, she would not have rushed so precipitately to pass snap-judgment in a grandiose, high-and-mighty manner, and her letter—if written at all—would have yielded less heat but more light.

REV. JOHN A. O'BRIEN.

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The Screen

By JAMES P. CUNNINGHAM

The Road Back

SIGNIFICANTLY, the Nazis' war-glorifiers already are threatening dire consequences to "The Road Back," when and if it reaches Germany or any of the countries of its so-called "ideological" allies. Erich Maria Remarque has been, for some time, on Germany's list of forbidden authors. But now, in anticipation of a too graphic description of war's futility, particularly the post-war futility of the last war for the Fatherland, the Hitler government, through its Consul at Los Angeles, Dr. George Gyssling, is boldly warning Universal's players that henceforth their work will be "blacklisted" in Germany for their appearance in the picture. Lowell Thomas, news commentator, has observed: "'The Road Back' carries a message that strikes shockingly close to us in these war-threatened days."

German boys, taught to hate and kill under license of battlefield, return from the World War. They were glorified while in the trenches, but on homing, no banners fly, no bands play in welcome for the defeated. The Fatherland, swept by waves of profiteering, sophistication and licentiousness, has only suspicion, hate and fear for its returning host. The ideals to which the lads clung during the fearful battle nights have been quickly forgotten. Not understanding, the soldier youths are not understood. Wanting only peace, they watch a renewal of war horror as it erupts under a flag of revolt. All suffer stark disillusionment. One, taught to hate and kill, kills the profiteer who stole his sweetheart. He is tried and convicted of murder. The words placed in the mouths of his defending comrades build into a smashing indictment of war, the political and economic motivations: "If you want to know who really is guilty, find the men who gave us the guns and sent us out to use them."

The producers fearing for the commercial life of such a tragic tale inject buffoonery to lighten that which Remarque never intended to be light. But the clowning serves to melodramative rather than dramatize. Nevertheless, courage and intelligence and time and money have been poured into the making of "The Road Back." The play has some of the finest war scenes ever filmed. Memorable is the representation of the Armistice signing, in the private railroad coach of Marshal Foch, constructed in exact replica from United States Signal Corps photographs, and an exact model of the battered German car in which the German envoys arrived. The shots of battle and post-war surging mobs have been staged brilliantly, but the comic interruptions are lame and tedious.

Two men who went through the same World War experiences that so burned into Remarque's manuscript—James Whale, director, and R. C. Sheriff, adaptor—bring the novel to the screen, but not nearly as realistically as it might have been. Their violation of the author's serious intentions by injecting slapstick is a disappointment. "The Road Back" is a "big" production greatly exaggerated.

Books

Worthy of Consideration

Invertebrate Spain, by Professor Jose Ortega y Gasset; translated by Mildred Adams. New York: W. W. Norton. $2.75.

Franco Means Business, by Georges Rotvand; translated by Reginald Dingle. New York: Devin Adair Company. $1.25.

Spanish Journey, by Eleanora Tennant. London: Eyre and Spottiswoode. 2/6.

THESE three books, very different in style, as in size, illumine the Spanish tragedy, from difficult angles: each of them is worthy of consideration.

"Whether for or against" General Franco, say the publishers of M. Rotvand's little book (which has been translated into English by Reginald Dingle), "everybody should do him the justice of knowing his personality and plans before dogmatizing about him." That is true enough, and still more important is it to know what he proposes to make of Spain if he wins the Civil War. The most valuable part of the book is the English text (not previously made available in full) of two addresses broadcast to the Spanish people by General Franco—from Burgos on October 1, 1936, and from Salamanca on January 19, 1937—which describe the program of the "New Spain." One further important speech has been delivered since these were broadcast, on the occasion, last April, of the unification of the Requêtés and the Falange, but this does not add appreciably to what we learn from the other two. It is to be hoped that all who are interested in the question will read and study these with care.

The rest of the book, which consists of only sixty pages, is less important, though not without interest. A Foreword by Gregory Macdonald invites us to view the Generalissimo as "a simple man who loves, and is loved by, his Spanish family," after which, somewhat discursively, M. Rotvand outlines the life of his hero and afterward describes in turn the man, his ideas and his personality. The last chapter, entitled "The Great Test: Madrid," might with advantage have been omitted. History may prove General Franco to have been right in not throwing more men into the attack on the capital (if, as M. Rotvand declares, he has indeed "no lack of men") or it may not, but, while the capital is still uncaptured, it is surely too early to judge.

Mrs. Tennant's "Spanish Journey" is a picturesque account of "personal experiences of the Civil War," as seen from Nationalist territory. Going out to Spain "prepared to form an impartial opinion as between the opposing factions," in the belief "that both sides were equally ruthless and disorganized, and that whichever side might win . . . would make little difference to the prospects of better times for the unfortunate populace," she returned to England convinced that only under General Franco's leadership had Spain any chance of becoming again a great nation.

Not the least interesting chapter is that which describes the siege of the Toledo Alcazar, which Mrs. Tennant

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visited after the Nationalists had taken the city. As a result of long interviews with two officers who went through the siege she is able to give us a glowing account of the heroism of the garrison as well as some agonizing details of what they suffered. Those who read Spanish will be particularly interested in the three-page facsimile of one of the issues of a typewritten journal which was published in the Alcazar for the information of its defenders. There are also a number of descriptions of Red atrocities based upon interviews with sufferers and substantiated by the fullest details of names and places.

Señor Ortega y Gasset's book is of course a translation of his well-known "Espana Invertebrada" prefaced by an Introduction. One may be permitted to doubt if it is doing any great service to Spain to publish a book of this kind in translation. In the first place, to the large majority of people unable to read Spanish, many of the allusions must be obscure, if not incomprehensible, and they cannot be adequately elucidated in brief footnotes. In the second place, one cannot properly assess the value of a book so typical not only of its author but of the Spanish habit of self-criticism without knowing so much of Spain that a sufficient knowledge of Spanish to enable one to read the book in its original language must be taken for granted. Señor Ortega does salutary work as a prophet in his own country but he is an unsatisfactory exponent of the character of his own people to foreigners.

A more serious criticism of this book, however, is concerned with the part played by the editor-translator. It is not primarily to its errors that one objects, though there are plenty of these: on the very page at which this reviewer opened the book (page 146), Guevara is described as "Guevarás" and the name of his best-known work is misspelled; the "Agrupación al servicio de la República" is described (page 11) as having been founded after, instead of before, the republic came into existence; and so on. The worst feature of the translation is the way in which, by means of footnotes, the author intrudes her views on the Civil War, which are those of a partizan of the Valencia Government. To begin with, in her sketch of Señor Ortega y Gasset, she says nothing of the events which led to his gradual withdrawal from the active service of the republic and of the disillusion with which he is credited, crystallized in the famous phrase: "No era eso."

Early in the translation, she begins to graft her own ideas upon the text. "In the famous July days of 1917," writes Señor Ortega, "the army completely lost the consciousness that it was a part and only a part of the Spanish whole." Miss Adams, unable to resist the temptation, opines (page 49) that the author "could now add 'and 1936.'" But if he had any regard for exactness that is precisely what he could not do, for in July, 1936, the army believed, rightly or wrongly, that it was acting precisely in the interest of "the Spanish whole." Next, on page 54, the translator remarks, apropos of nothing in particular, that "in 1936-1937 foreign aid came to the support of the 'pronouncing' generals and turned this relatively harmless exercise into deadly civil war." This is sheer nonsense: there was open civil war from the

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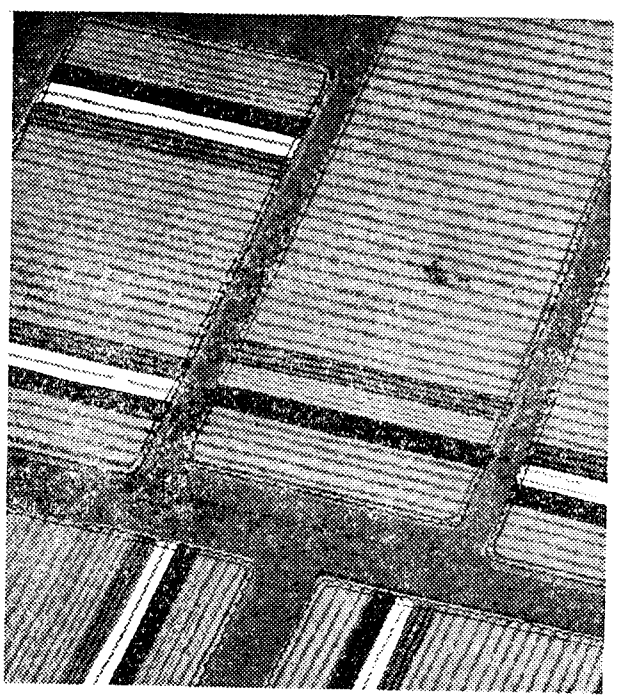

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beginning, long before the generals received any foreign aid. And, in any case, what about the foreign aid received by the Reds, both before and since the outbreak of war? Again, on page 80, is a footnote-diatribe on General Franco's use of Moors, which is just as seriously open to criticism; on page 128 is a thrust at Hitler; on page 196, at Mussolini.

It is really a pity that the translator should have tried to make the publication of this book an occasion for propaganda, for, though the version is not perfect, it is a praiseworthy attempt to render an author who is difficult both in form and content. It is an interesting and ironic coincidence, by the way, that the publishers should have used for the labels and jacket of a book which contains such anti-Nationalist propaganda the two colors, yellow and red, which are those of Nationalist Spain.

E. Allison Peers.

Provocative Chapters

Christianity and Communism; edited by H. Wilson Harris. Boston: Marshall Jones Company. $1.50.

IN THIS small volume of less than a hundred pages, seven qualified writers contribute seven provocative chapters on Christianity in relation—or contrast—to Communism. The former, if it will, may give the world what the latter never can. If it will not, Christianity cannot grudge Communism its victories. Such is the thesis to which the articles, which appeared originally in the *Spectator*, owe their origin. The discussion undoubtedly gains in value by the inclusion of commentaries elicited at the time the articles were first published and the rejoinders of some of the authors.

Communism is assailed by the Very Reverend W. R. Inge and the Reverend M. C. D'Arcy, S. J., and stanchly defended by John Strachey. Dr. Ernest Barker denies that Communism is, in any real sense of the word, a faith because he believes it to be a philosophy of material causation that leaves no room for the supernatural. Dr. Joseph Needham asserts that the common ground lies between Communism and the spirit of Christianity, not its letter. Dr. Reinhold Niebuhr states that, while the whole of contemporary history validates the Communist thesis that the present system of property automatically makes for injustice and for a type of injustice which undermines the very foundation of society, historic Christianity possesses permanently valid correctives. Canon F. R. Barry emphasizes the fact that the Christian religion can only win if it shows the same consecrated loyalty, the same power of sacrificial devotion, the same passion for emancipation, the same intense belief in its own cause, as the Komsomol and the Hitler Jugend.

The subject has been argued fairly and approached from many angles. Are Christianity and Communism, judged by their theory as distinct from their practise, fundamentally and irreconcilably opposed? Is Communism the Antichrist of our times? These are but a few of the tremendous issues briefly but cogently argued in this highly controversial symposium.

John J. O'Connor.

In the Catholic Tradition

Realization, a Philosophy of Poetry, by Hugh McCarron, S. J. New York: Sheed and Ward. $1.75.

THERE is much that is new, much that is profound in Father McCarron's short work which is so decidedly in the Catholic tradition that those who do not accept that tradition may remain unconvinced without more elaborate buttressing of the argument. For it is on God, as the ultimate object not only of the poet but of any artist, that he concentrates. The Catholic, who has long since agreed with Plato that the best life on earth is spent in "the contemplation of beauty" (which is God), needs no more than an assertion of the thesis. It is a finely conceived one, sprung out of the author's joy in poetry and his conception that it is of earth and heaven.

The "Realization" of the book's title is the keynote of the book. Essentially Father McCarron says in different terms what others have said before him, but the stress is unusual. It is with the full realization—the perception and understanding—of concrete objects that the poet's function should mainly be concerned. It should get beyond Tennyson's "flower in the crannied wall" even if it cannot achieve the "know what God and man is." But the study of man is mankind and God Himself, through His Son, identified Himself with mankind. This is the clue which the author uses, and he has written valuably for both those who agree or disagree with him. It is unfortunate that his style's choppiness and an excess of subtitles distract the reader's attention from matter that demands constant concentration.

John Gilland Brunini.

Human Interest

Sky Storming Yankee: The Story of Glenn Curtiss, by Clara Studer. New York: Stackpole Sons. $3.00.

GLENN CURTISS began life as a bicycle mechanic, came into prosperity as a manufacturer of motorcycles, and as the champion motorcycle racer of the universe enjoyed a celebrity not less than that of Barney Oldfield and James J. Jeffries in their respective fields before he was persuaded, by Alexander Graham Bell, to give some attention to the problem of flight. This was in 1906. By 1910, when he flew from Albany to New York, he was easily the most eminent pilot in the world, and his little factory in Hammondsport, New York, represented about the chief hope of airplane designers and builders everywhere to escape from the stranglehold which the Wright patents had clamped upon the industry.

No more interesting career could be chosen from the first quarter of the twentieth century. The man himself was quiet, diffident, anything but temperamental, and the most difficult kind of subject for biography. The best way to handle a case like this is to forget about the man, and concentrate on the career; show it advancing with the story of its time; immerse it—in Curtiss's case—in the story of aviation. Miss Studer has not chosen to do it this way. She has written a conventional "human interest" biography, carefully done but not particularly illuminating.

Vincent Engels.

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Vermont

Let Me Show You Vermont, by Charles Edward Crane. New York: Alfred A. Knopf. $3.00.

VERMONT has now a guide book to be proud of. Mr. Crane deftly traverses all that goes to make up the state, geographically and humanly in a very delightful and humorous way. In thirty-five short but compact chapters he packs many new and interesting tidbits of historical interest, as well as much that's up to date and enterprising. The outsider will find the book of great use to him, whether he is on a short visit or expects to settle down in the state. Then there are a wealth of illustrations for those who are the stay-at-homes, and also maps of various descriptions. Mr. Crane, having worked in New York about as much as in Vermont, has combined views of both in very interesting material. Himself an ardent Vermonter he speaks of the independent thrift and spirit of the natives as expressed in their determination to run their own affairs in their refusal to accept the federal grant for a Green Mountain Parkway. He nevertheless praises the Army Engineers and CCC boys for their dams that will make it impossible to have another such flood disaster as 1927, and other federal help that has come Vermont's way.

Rural Arts

The Art Workshop of Rural America, by Marjorie Patten. New York: Columbia University Press. $1.50.

THE ENFORCED leisure time of this nation in its mechanized existence, what people have done with it, and how they have gone about it, is glowingly told by Miss Patten in this book relating the facts about the Rural Arts Program. Selecting such states as Wisconsin, Iowa, North Dakota, Colorado, Ohio, North Carolina, New York and West Virginia, Miss Patten says, "They were chosen not because of excellence of program primarily but rather because they seemed to have programs representative of what is happening and of what may happen in different types of organizations." Not only does this book give evidence of awakening interest in the theatre, but also in practically all types of art and handicraft of the amateur class, which have broken down the barriers of "rugged individualism" in the farming region. Our more sophisticated city and suburban societies would do well to imitate this program of self-manufactured playtime.

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